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Jews; the Church as the New Israel; the office of the Apostles in the Early Church at Jerusalem and in the churches founded by St. Paul; the relations of Presbyters to the Apostles; The Episcopate; and the Organization and Organic Functions of the Church. Much has been written on the general subject of Christian Origins. Dr. Hamilton's treatment of the material under investigation, however, is not only up-to-date and scholarly, but sympathetic, impartial, and positive. His conclusions are reached by patient, exact, and thoroughly critical methods. In many respects they will prove a surprise to those who have been accustomed to swallow without examination the superficial theories hastily promulgated by many of those who claim a monopoly of exact scholarship as to the beginning of the Christian Church and its Ministry. Dr. Hamilton's masterly work should have a wide circle of readers, and his arguments and conclusion should be weighed and pondered by all those who long for the reunion of Christendom. HENRY R. GUMMEY.

THE PRAYER BOOK DICTIONARY. Edited by George Harford, M.A., and Morley Stevenson, M.A., assisted by J. W. Tyrer, M.A. Preface by the Lord Bishop of Liverpool. Crown 4-to, half leather gilt, gilt top. pp. 852. New York: Longmans, Green, & Company. \$8.50 net.

It is to be hoped that this handsome volume will receive a hearty welcome beyond the immediate circle of students to whom it makes its primary appeal. For no thoughtful person questions the far-spreading influence of the Book of Common Prayer, not only as the standard model of Divine worship wherever our mother tongue is spoken, but also as a potent example of terse and vigorous English, second only to the authorized version of the English Bible, in its moulding effect upon our common speech. Familiar, however, though the Prayer Book is to most persons, their knowledge of its history, its rationale and contents and of its environment of law and art and music, is usually very scanty and imperfect. This is owing, in large measure, to the fact that up to the present time no book of reference covering all the ground mentioned had appeared, and thus an accurate, comprehensive, intelligent conception of the Prayer Book and its setting has remained the possession of a

comparatively small number of expert liturgical scholars. No student of English history or literature has any excuse, now for ignorance, or for imperfect or erroneous notions as to the Book of Common Prayer and any matter relevant to it. In the eight hundred and fifty pages of the *Prayer Book Dictionary* will be found stored, not merely accurate historical, legal, and antiquarian data, but also ample consideration of such practical and ethical topics as are involved in the system of worship which the Book of Common Prayer enshrines and expresses. The *Prayer Book Dictionary* is a compact, well-edited reference library and fills a want long felt and long unsatisfied. It should find a place among the standard dictionaries and books of reference on the shelves of all our public libraries, and not least, of our universities and high schools throughout the land.

HENRY R. GUMMEY.

THE MEDIÆVAL MIND. By H. O. Taylor. Two volumes. New York: The Macmillan Company.

Mr. Taylor is bold enough to emancipate himself from the specialist limitations that the modern historical school has imposed upon itself, and his two volumes on the History of Mediæval Thought recall in their aim and method the achievements of the great writers of the eighteenth century. Montesquieu covered the whole field of law; Vico the whole field of history; Buffon the whole field of zoölogy. It is with such models that one must compare Mr. Taylor's broad and comprehensive study. Debatable subjects suitable for dissertations or forming a ground-work for a special treatise occur on almost every page. Avenues of thought are constantly touched upon which the worker in specialist erudition has hardly yet exploited. The wide sphere of mediæval achievement in the varied channels of intellectual interpretation and literary expression is all brought under review.

Mr. Taylor finds a place in his narrative for scholastic philosophers and jurists, but he does not fail to tell his reader also about *Parsifal* and the Troubadors. Complete mastery of all of these subjects is impossible, and no one would be foolish enough to submit a work of this kind to the standards that are